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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 20.

LONDON.

Acton, Creffield-road, 11.15, Mr. E. B. ATHAWES; 7, Mr. C. HOLLOWAY.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. H. JONES, B.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN.
 Forest Gate, Upton-lane, 11, Mr. F. G. BARRITT-AYLES; 6.30, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. BERTRAM LISTER, M.A.; and 7.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. R. W. SORENSON; 6.30, Mr. FRED COTTIER.
 University Hall, Gordon-square, W.C., 11.15, Rev. L. P. JACKS, D.D.; 7, Mr. E. CAPLETON.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Carmel Chapel, Anglesea-road, 3, Mr. E. R. Fyson; 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. R. H. U. BLOOR, M.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 10.30, Rev. E. W. LUMMIS.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN Row, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. F. H. VAUGHAN; 6.30, Rev. H. E. DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. W. H. DRUMMOND.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. SIMON JONES, B.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. E. D. PRIESTLEY EVANS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. CHARLES PEACH.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. A. H. DOLPHIN.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES

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DEATHS.

ELLIOTT.—April 13, at 16, Laurence-street, Stockton-on-Tees, Alice, relict of the Rev. William Elliott, aged 92.

TROUP.—On April 11, at High Meadow, Saltwood, Hythe, Emily Josephine Troup, youngest daughter of the late John Troup, Esq., after long suffering, bravely borne.

WINNER.—On April 15, at 7, Arboretum-street, Nottingham, Franklin Winner, J.P., aged 74 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

AN unseemly brawl at a café at Nancy between a party of German visitors and some French students has been fanned by the newspapers into an international "incident." It will be nothing less than criminal folly if it is not closed at once by a cold douche of common sense and a shrug of the shoulders on both sides. At the same time the fact that it has been allowed to become a topic for diplomatic discussion at all is a startling revelation of the tension of feeling along the frontier, and the readiness of the public mind in both countries to be inflamed by chauvinist appeals to false patriotism. The deep resentment which has found powerful literary expression in the Alsatian novels of M. Maurice Barrès is easily fanned into a white heat of passion, and is certainly one of the most intractable forces with which politicians have to deal. Where there is chronic suspicion and misunderstanding the smallest spark may start a conflagration. For these reasons the affair at Nancy needs to be handled firmly and closed as soon as possible.

THE statement of the President of the Board of Education in the House of Commons last week took the education problem down to the bed-rock of finance. The present dual system, whereby grants in aid come both from imperial sources and from local rates, has grown up in a rather haphazard fashion, without any clear definition of principle, with the result that the

demands are especially heavy in poor areas, which are least able to bear them. Mr. Pease acknowledged that the local authorities had a very strong claim for further assistance from Government funds. He stated that for ten or eleven years the local rates had borne an increase of something like £17,000,000 a year, while the Government had only come forward with an increase of about £4,000,000.

MR. PEASE was able to announce that there has been a remarkable improvement in the general health of the children, though the present state of things gives only small ground for satisfaction. Statistics reveal that 10 per cent. of the children had their eyesight impaired in some way or another; 5 per cent. their hearing; 5 per cent. suffered from adenoids, and 50 per cent. from serious decay of their teeth; tuberculosis 2 per cent.; heart disease 2 per cent.; and malnutrition, 10 per cent. There were 1 per cent. of the children who were regarded as mentally defective; 12½ per cent. who were considered backward, and 3 per cent. who were considered to be gifted in an abnormal degree. The Department is now employing 780 nurses in 21,000 schools, 943 medical officers are giving medical service in the schools, 31 authorities are contributing to hospitals, 56 have established school clinics, and expenditure on treatment is being made by 229 authorities out of 317. The cost in connection with treatment averages 2d. per child throughout the whole country, and the amount given in support of medical treatment during the financial year ended March 31 last amounted to £50,374.

IT is clear that the whole question of the status and training of teachers in the

elementary schools will have to be taken in hand very seriously. The shortage of supply has become a very grave matter. In 1908-9 the number of pupil teachers and students holding bursaries was 8,740. In 1912-13 this had shrunk to 4,329; and this in face of the fact that the Board of Education regard 14,000 as about the gross number which ought to come from the whole country. Apparently the obscure routine and confined atmosphere of the elementary school are losing their attraction. For one thing, the remuneration is not nearly as good as it ought to be; for another it is still regarded, most unfairly, as the inferior grade of the teaching profession, whereas we ought to be able to enlist some of the finest qualities of heart and brain in the country for the public schools, where the great mass of the population is trained for the work of life.

THE University of London is still struggling between the two incompatible ideals of a Teaching University and a Board of Examinations. The elaborate report of the Royal Commission, issued this week, recognises the difficulty but leaves it without any satisfactory solution. In the end the external student, who studies privately and sits for examinations, cannot be left as a mere hanger-on to a University which exists in order to promote an entirely different ideal of education. His case must be met by the creation of a separate body, to which might be entrusted powers of testing knowledge by examination in all parts of the Empire and of granting certificates of proficiency in Arts and Science. The crying needs of the greatest educational centre in the world ought not to be sacrificed any longer to the external side of the University.

WE wish that the Commissioners had stated this quite plainly, for it is tolerably clear from the tenor of their report and the scanty references to the claims of unattached students that their real aim is to create a strong teaching university. They desire if possible to make a "University quarter" in London, where colleges shall be grouped together in close proximity, "in which the university life and interests would grow and develop, and students and teachers alike would find themselves in the atmosphere of a great seat of learning." And this University is to be a real corporation of learning, in which there shall be close association between undergraduate and post-graduate work, where students shall come under the personal influence of men of original mind, and teachers shall be stimulated by close association with their students. It is a noble ideal, which would give London at last a university worthy of her needs.

* * *

WE give a cordial and respectful welcome to the first number of the *New Statesman*. We do not expect always to agree with it. It will be far more stimulating to our mind and our morals—and it is deeply concerned with both of these supreme interests—if we do not. All we have a right to ask or to hope is that it will maintain its independence, think and speak without fear, respect all the just claims of freedom, and take some trouble to understand what is best in thoughts and policies different from its own. If we may judge from the first number, with its bright, confident, pungent tone, the editor will be wise if he cautions some of his contributors against exhausting the note of scorn too quickly. It is most effective when it is held in reserve, and the Apostolic advice "if there be any virtue, if there be any praise," is given a due place in the symphony of all the talents.

* * *

WE think there is some truth in Lord Rosebery's remarks to the London Press Club last Monday—though, of course, we must make some allowance for the pleasantries of an after-dinner speech—when he spoke of the blunting effect upon the ordinary mind of the prodigious amount of news, often very startling news, which is poured forth incessantly by the Press. The brain loses its receptivity and the mental constitution becomes apathetic. Did they not themselves feel, he asked, that except, possibly, the blowing up of the Tower of London, there was hardly anything in the world that night that could make them feel that anything great had occurred? How was it possible that a population nurtured and fed on that perfect journalism should have the slightest interest in any possible event that could occur on the morrow?

A CHAMPION OF MORAL PROGRESS.

OUR first feeling upon reading Dr. ALFRED RUSSEL WALLACE's new book on "Social Environment and Moral Progress"* must be one of unstinted admiration of the superb intellectual force and the noble social passion which he has still at command, in spite of his 90 years. It is, we believe, one of the common symptoms of old age that there is some slowing down of the mental machinery, and an increasing tendency to live chiefly in the past. As a rule we go to old men for wisdom rather than for hope. But Dr. WALLACE still has about him the infectious buoyancy of youth. He dreams dreams; he attacks new problems; and he waxes hot in righteous indignation over our social wreckage and the moral waste of our civilisation. In this brilliant onslaught upon all the wrong which is still done beneath the sun there are no softened half-lights, no quiet pleadings for patience, not even a hint of any vistas of peace for the evening of life. He smites everything which he regards as an intellectual sham or a moral wrong hip and thigh, and he tells us roundly that "the Social Environment as a whole, in relation to our possibilities and our claims, is the worst that the world has ever seen." Like BROWNING's Grammarian his enkindled soul can make no truce with poor accomplishment, and at the close he seems only at the beginning of his task.

The great evolutionist gives short shrift to many of the complacent delusions of progress. It is a common opinion, which we accept almost as a reward of virtue, that we are better than our predecessors both in thought and character. Mere lapse of time is supposed to guarantee improvement. For all this Dr. WALLACE, like many others who have ransacked the records of the past, finds little evidence.

"The great majority of educated persons," he writes, "hold the opinion that our wonderful discoveries and inventions in every department of art and science prove that we are really more intellectual and wiser than the men of past ages—that our mental faculties have increased in power. But this idea is totally unfounded. We are the inheritors of the accumulated knowledge, of all the ages; and it is quite possible and even probable, that the earliest steps taken in the accumulation of this vast mental treasury required even more thought and a higher intellectual

power than any of those taken in our own era."

He is also a firm believer in the permanence of character. The evidence of history, he argues, lends no support to the idea that the 20th century has more moral worth than those which preceded it simply because it comes last in the series.

"In the earliest records which have come down to us from the past we find ample indications that general ethical conceptions, the accepted standard of morality, and the conduct resulting from these were in no degree inferior to those which prevail to-day, though in some respects they differed from ours."

We are far from believing that statements of this kind give a complete account of the matter. We hold, for instance, that the appearance of Christianity in the world is the definite inauguration of a new and higher range of moral possibilities. But we are glad that Dr. WALLACE has made them in a form sufficiently bald and challenging to arrest attention; for they will help to remove many popular misconceptions, and save us from the fashionable and futile habit of making comparisons between the past and the present, between yesterday and to-day, for the sake of our own credit and renown. Certainly all short-range views of history are very misleading. We have no moral or intellectual calculus which enables us to pronounce our superiority to the age from which we have just emerged. If we are to judge these things at all it must be in millenniums, or in the light of a divine revelation which suddenly transforms all the values of life and makes a thousand years appear as a single day.

It is possible that some men would use this belief in the permanence of character and intellectual power as an excuse for making very small demands upon human nature and lapsing into an almost criminal patience with things as they are. But it is just the contrast between the richness of our inheritance, the vast range of our possibilities in the spheres of character and mind, and the despicable poverty of our achievement, which rouses Dr. WALLACE to indignation. In a series of short and biting chapters he lays bare the evils of insanitary dwellings and life-destroying trades, of adulteration, bribery and gambling, of drink, suicide and prostitution, which prey upon the vitals of our civilisation. The clarion call of the crusader rings through them, and our own duty becomes plainer as we read. We hope that many will be inspired by them to deathless combat for juster and holier ways

* London: Cassell & Co. 3s. 6d. net.

of life. But though the picture is only too terribly true, it is not the *whole* truth. If it were, society would be already crashing to its doom, and our only hope would be in some great and terrible day of the LORD. It is almost as fatal for the social reformer to ignore the good as to deny the evil. When the whole world is conceived as lying in iniquity we can only turn our longing eyes to the sudden appearing of the SON of MAN in the clouds of heaven and pray that a faithful remnant may be saved. But Christianity has never been able to confine itself to an apocalypse. It has always been something more than the revelation of the judgment of God. From the beginning it has cherished the figure of ONE who went about doing good, who came not to condemn but to save, who made human hearts more sensitive to the beauty of life and the presence of God, and left a type of character and an indwelling Spirit as his most excellent gifts. For those who believe that this Spirit still lives and works among men, and trace its activity as an influence of holiness and power in all ranks and callings, helping us to be truer friends and better neighbours and nobler citizens, purer in desire, more honest in our dealings, more generous in our service of human need, more quietly confident of the love and mercy of God, revolt against the evil of the world can never be a full or satisfying expression of discipleship. Passionate rebellion against wrong has little value for the builders of the city of GOD until it is brought into subjection to the love that suffers long and is kind.

In more than one place in his book Dr. WALLACE suggests the reason why social questions press so heavily upon us, and sting us into fevered activity that we may make up the vast arrears of reform. We have been living too fast. The scientific discoveries and the mechanical inventions of the last hundred years have changed the material conditions of life too rapidly for moral power to keep pace with them. The body politic has been overworked and overstrained, and it has suffered most severely on the side of its ideals of justice and good-will. New temptations of power and greed have swept through a society unprepared for the suddenness and strength of their attack. But let us quote his own words:—

“The whole march of progress has been dangerously rapid, and it *might* have been safer if the great increases of knowledge and the vast accumulations of wealth had been spread over two

centuries instead of one. In that case our higher nature might have kept pace with the growing evils of superfluous wealth and increasing luxury, and it might have been possible to put a check upon them before they had attained the full power for evil they now possess.”

This passage suggests a remedy, without which even the most enterprising scheme of revolt must be little better than a counsel of despair, namely the recovery of the true equilibrium of moral power, and here the reformer is carried straight into the heart of religion. As the rate of discovery and invention becomes more normal, and the things which have startled us by their novelty are accepted as the ordinary tools of life, the soul with its hallowed memories, its divine visions, and its urgent dreams will again assert its supremacy, and set a watch upon the warring desires which have escaped from its control. Already there are signs abroad of the weariness of heart which precedes a spiritual awakening. The hectic appetite for money and pleasure shows by its extravagance and its “repining restlessness” that it is the last stage in a disillusionment, which will lead men back to the things which Christ has held in his keeping for them all the time.

Let him be rich and weary, that at least
If goodness lead him not, yet weariness
May toss him to my breast.

When we have completed the discovery that we cannot buy our way into the Kingdom of Heaven, there will be room again in the heart for the self-less passion of the justice of God.

LIFE, RELIGION & AFFAIRS.

THE POETRY OF MR. TAGORE.

I.

THE POET OF BENGAL.

By Western people generally the greatness of India in the sphere of imaginative creation is assumed to be entirely of the past. We know nothing of modern Indian thought, except when it finds expression in English, and hitherto no living Indian has set himself the task of revealing to the European reader anything of the spiritual world in which his fellows are moving. Hence the unique importance of the little volume* called *Gitanjali*—the firstfruits in English of a genius that is recognised and revered throughout India, a fragment of the

intimate utterance of a noble personality, with which, during the last few months, both England and the United States have begun to make acquaintance. Mr. Rabindra Nath Tagore is the most eminent of Indian men of letters; and, while his product has been extraordinarily full and varied, it may well be he is pre-eminently a singer of spiritual songs, so that there is the highest appropriateness in his having chosen to make his work known to readers in the West first by means of a little selection of his lyrics, translated by himself from the Bengali verse into English prose of a delicate and searching beauty.

It may be well, for the sake of those to whom even the name Tagore is unfamiliar, to say something at the outset of the poet himself, and the remarkable stock from which he springs. The Tagores have long held the premier position among the Brahmin septs of Bengal. Theirs has been the intellectual leadership in the province for many generations. In the early days of British rule, while some members of the clan were building up the family fortunes, others were taking the lead in establishing Western education, or were becoming famous as jurists, musicians, or patrons of Sanskrit learning. The poet's grandfather was “Prince” Dwarka Nath, known in his day as the first citizen of Calcutta. He was merchant, educationist, and social reformer, an honoured counsellor of the British Government, the friend and associate of Ram Mohun Roy, founder of the Brahmo Somaj (the Theistic Church of Bengal), and like him destined to die and be buried in England. The son of this powerful and splendid person was the poet's father, Maharshi Devendra Nath, who attained a still greater and more enduring fame, though it did not extend beyond his own country and race. Despite the heterodoxy of his religious creed, he was for close upon half a century venerated as saint and sage by millions of his countrymen. The Maharshi cared nothing for Anglo-India. His life was fashioned upon the Indian model; it was nourished at the springs of ancient Indian wisdom and attuned to a purely Indian ideal, and his principal work was the consolidation, in close alliance for some years with Keshub Chunder Sen, of the Church which his father had helped to found and which he himself had provided with a covenant and ritual.

The influences, therefore, that have gone to the making of Rabindra Nath Tagore, the typical writer and thinker of modern Bengal, have been many. He is now in the prime of early elderhood; a man, as those who have made his acquaintance in London know, of impressive speech and noble presence. His literary life of astonishing fruitfulness, extending over nearly thirty

* *Gitanjali* (Song Offerings). By Rabindra Nath Tagore. With an Introduction by W. B. Yeats. London: Macmillan & Co. 4s. 6d. net.

years, has given him a place of unchallenged supremacy in Bengali literature and culture. There is in the Tagore family a tradition of European scholarship, but the poet of Bengal has not sought, as many of his predecessors and contemporaries have done, to use English as his medium of expression. He writes entirely in his own vernacular, and he has had his reward. His poems have become part of the common heritage of his countrymen. His songs are sung throughout a great region peopled by a race out-numbering the inhabitants of the British Isles. His plays represent the high-water mark of the modern literary drama in India. He is acclaimed also as a master of prose fiction. His novels and innumerable short stories reach an immense public through cheap editions and the Bengali magazines, as also do his essays. These last, far-ranging in theme, are valuable chiefly as giving scope for a fine intelligence, looking back and forward, in the sphere of social criticism and ethical exposition. Their beauty of style and height of aim have brought their author an enthusiastic following among the younger generation of Bengal. In religious belief he holds to the position of his father, the Maharshi, and his poetic gift has been freely given to the service of the Brahma Church. The devotional songs of Rabindra Nath Tagore have entered closely into the religious life of the reformed Hindu community; you hear them sung in every Brahma household.

Mr. Yeats, in the very characteristic introduction to "Song Offerings," speaks of the "abundance and simplicity" of Rabindra Nath Tagore. The words are well chosen. Upon the English reader, it may be, the main impression left by the lyrics will be that of a wonderfully clear and effortless expression of profound things, "To sing dedication of life in this silent and overflowing leisure" is the poet's own statement of his purpose; and as you read you are possessed by one feeling above all—the conviction that only in a large, simple, and unhurried life, in an atmosphere of meditation and recollectedness, could such poems as these have come to the birth at all. "The work of a supreme culture," says Mr. Yeats, "they yet appear as much the growth of the common soil as the grass and the rushes." They number in all a hundred and three, and most are intensely devotional in character. Brief quotation can give hardly any indication of their quality, and the present writer can only hope that the few passages he has chosen will have the effect of sending many readers to the volume itself.

The moods embodied therein are many, but the attitude is one. It is the attitude of profound acceptance and receptiveness to all divine influences. "Only," he cries, "let me make my life simple and straight, like a flute of reed for thee to fill with music." At times he seems to protest against the suspicion that the poet who in the great hall of activity has only what he calls a corner seat is merely the idle singer of an empty time. "Day by day," he says, "thou art making me worthy of the simple great gifts that thou gavest to me unasked—this sky and the light, this body and the life and the mind—saving me from perils of over much desire." Mr. Yeats quotes a fellow-countryman of

the poet's as saying, "He is the first among our saints who has not refused to live, but has spoken out of Life itself"; and no one can fail to remark on almost every page how the thought reveals a complete harmony, in this fine flower of Indian culture, between the inner and the outer, the active and the contemplative conception of duty. Thus the ancient call of his race to the ascetic life evokes this response:—

Deliverance is not for me in renunciation. I feel the embrace of freedom in the thousand bonds of delight.

Thou ever pourest for me the fresh draught of thy wine of various colours and fragrance, filling this earthen vessel to the brim.

My world will light its hundred different lamps with thy flame and place them before the altar of thy temple.

No, I will never shut the doors of my senses. The delights of sight and hearing and touch will bear thy delight.

Yes, all my illusions will burn into illumination of joy and all my desires ripen into fruits of love.

It would be absurd to attempt within the limits of a short article an analysis of the many aspects of feeling and action upon which the poet's genius sheds light; and perhaps for the readers of this journal it were best to be content with a few examples of his ethical temper and spirit. Even keeping to this one side it is not easy to choose, so much does one's estimate of his value depend upon the impression produced by the songs as a whole. In reading the following (No. 10), it would perhaps be well to keep in mind the common accusation of the West that the high-caste Indian is congenitally without compassion and the sense of human brotherhood:—

Here is thy footstool and there rest thy feet where live the poorest, and lowliest, and lost.

When I try to bow to thee, my obeisance cannot reach down to where thy feet rest among the poorest, and lowliest, and lost.

Pride can never approach to where thou walkest in the clothes of the humble among the poorest, and lowliest, and lost.

My heart can never find its way to where thou keepest company with the companionless among the poorest, the lowliest, and the lost.

In another poem, which stands next in the volume to that just quoted, he looks upon those of his own people, and of ours, who cling to the belief that the reality of religion is found in strict adherence to ceremonial law, and he cries:—

Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!

He is there where the tiller is tilling the hard ground and where the path-maker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil!

Deliverance? Where is this deliverance to be found? Our master himself has joyfully taken upon him the bonds of creation: he is bound with us all for ever.

Come out of thy meditations and leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet him and stand by him in toil and in sweat of the brow.

S. K. RATCLIFFE.

II.

BALLADS OF THE SOUL.

POETRY and Religion are not quite the same; in human experience they have been sometimes widely severed. But when they meet in the serene depths of a large contemplative nature they may become one in finest passion there, and, if they find a voice, should yield the pure gold of song. Religion, in its final significance, may be wholly concerned with the relation of the personal to the universal life, the yearning of the finite for the Infinite; even as morality should be concerned with the relation of the individual to his fellows, and to the social order of which he is a part. And to be absorbed in religious contemplation, almost to the exclusion of moral and social interests—to become obsessed (if that be possible) by the desire for *vision*, by the longing for communion with the Supreme, may seem, to many a Western mind, a disloyalty to the ethical claim, a forsaking of the true business of life. But when one, apparently thus absorbed, offers us a little book of songs which, while addressed to the Universal Spirit, are instinct with sympathy for the lowliest human lives, touched with intimate and ardent feeling for all natural beauty, and attuned to the noblest longings and aspirations of the heart of man, then, perhaps, the most enthusiastic social reformer and the busiest of men of business, could they be persuaded to listen to his singing, might find their criticism disarmed, their anger or impatience with the singer gently put away.

In a small, unpretentious volume of prose poems which has recently come to us from India, this rare achievement is fulfilled, to the large and abiding enrichment of the literature of devoutness and spiritual insight. Composed in his own native tongue, this poet has himself translated his songs into English prose. "In the original," writes Mr. Yeats, in his finely appreciative introduction, "my Indians tell me these lyrics are full of subtlety of rhythm, of untranslatable delicacies of colour." Yet these renderings of his own verse reveal a mastery of delicate, sensitive English prose, through which some, at any rate, of the colour and charm, if not the music, of the original finds its way. And the passion, the fire, the magic of intuition, the ardour of longing, the calm and the glow of spiritual achievement—these are here in such fulness of expression that hardly, one thinks, can they have suffered loss in passing from one language to another. A Bengali physician told Mr. Yeats that they have other poets, but none equal to Rabindranath: "He is as great in music as in poetry, and his songs are

sung from the West of India into Burmah, wherever Bengali is spoken." In very early youth he wrote novels, and a little later plays, still acted in Calcutta. His first poems were songs of Nature; from his 25th to his 35th year, when he had a great sorrow, "he wrote the most beautiful love poetry in our language." Then "his art grew deeper, it became religious and philosophical; all the aspirations of mankind are in his hymns."

We must, I suppose, apply to this writer that much-abused and little-understood word, "mystic"; but he is so alive to the living sensuous world about us, so close to the vital realities of life here and now, that we shall misread and misinterpret, if we use that word of him other than in its richest and widest significance.

"Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of delight.

"Thou ever pourest for me the fresh draught of thy wine of various colours and fragrance, filling this earthen vessel to the brim.

"My world will light its hundred different lamps with thy flame and place them before the altar of thy temple.

"No, I will never shut the doors of my senses. The delights of sight and hearing and touch will bear thy delight.

"Yes, all my illusions will burn into illumination of joy, and all my desires ripen into fruits of love." (Song 73.)

To this seeker of the Highest, this seer of the Invisible, Nature in her manifold forms is fresh and beautiful as to a child; the sorrows and labours and passions and hopes of humanity are as holy and wonderful as to the mature man wrestling with the troublous social problems of this our world to-day; yet always his song is to the Divine Ideal, his yearning is toward that Mystery of the All Fair, in communion with which is the only peace, the only sufficing joy.

"Ah, thou hast made my heart captive in the endless meshes of thy music, my master!"

Yet also:

"I know thou takest pleasure in my singing. . . .

"I touch by the edge of the farspreading wing of my song thy feet which I could never aspire to reach.

"Drunk with the joy of singing I forget myself, and call thee friend who art my lord."

No recluse or anchorite is this meditative, visionary thinker. The deep, introspective life of the soul is one with the toiling life of the busy world, and the incense of human labour and sorrow and joy is as dear to the Holiest as that of altar flowers and the chantings of formal worship.

"Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors shut? . . .

"Come out of thy meditations and leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet him and stand by him in toil and in the sweat of thy brow." (Song 11.)

Yet, whether in temple or field, in the crowd or in the lonely silence of night, to meet him, to stand by him, to sit at his

feet—to know the fellowship of life's innermost reality—is ever the beautiful, sustained, assured desire that goes throbbing through these songs, now like a dream, and now like a fully awakened and realised joy. "That I want thee, only thee—let my heart repeat without end." But that want is often fulfilled, and, in the fulfilling, ministers even to the need of the Highest. "You came down from your throne and stood at my cottage door. I was singing all alone, and the melody caught your ear. . . . The simple carol of this novice struck at your love. One plaintive little strain mingled with the great music of the world, and with a flower for a prize you came down and stood at my cottage door."

Even unsought, and when there was no song, and the singer was but as a child at play in the dusty wayside of the world, the Master of life comes and the impress of His touch is there, not to be erased. "The day was when I did not keep myself in readiness for thee; and entering my heart unbidden, even as one of the common crowd, unknown to me, my king, thou didst press the signet of eternity upon many a fleeting moment of my life. . . . Thou didst not turn in contempt from my childish play among dust, and the steps that I heard in my play-room are the same that are echoing from star to star."

We have not here the rugged pagan mysticism of George Meredith's religious poems, nor the subtle blending of ethics and religion in Emerson's best and most spiritual prose; nor, of course, any of the distinctive notes of earlier *Christian* poets, such as George Herbert or Henry Vaughan. The vision and the voice are Eastern, and true to the spirit of the East, though something of Western thought and feeling have assuredly reached this impassioned soul and added to its strength. It would be difficult to believe that Rabindranath Tagore had not read Wordsworth and owed some debt to him. But he is wholly and serenely himself. There is something here so intimate and vital, so spontaneous, so lucidly sincere; the deep and grand realities of life and experience are told as simply and frankly as a child might tell his joys or troubles to a mother of whose sympathy he was sure. And when he says, "My desires are many and my cry is pitiful, but ever thou didst save me by hard refusals," or, "Day by day thou art making me worthy of the simple, great gifts that thou gavest me unasked—this sky and the light, this body and the life of the mind—saving me from perils of overmuch desire"—we know that he has sounded the deeps and touched the heights of spiritual emotion, and are sure that his "song-offerings" are a treasure of great and lasting value for the heart. And yet, of the deepest things in this little book it has not been possible to speak. Of the dark and rude deprivings of death, of death itself as welcomed or challenged by the singer, in his gravest moods, it would be a kind of sacrilege to write. They are too intimate and sacred for aught but silent receptivity and grateful fellowship of heart. Nevertheless, so full of adventure, of spiritual romance, are these short, sweet poems in prose, that it still seems right and just to call them "Ballads of the Soul."

W. J. JUPP.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE WOMEN OF YESTERDAY.

SIR,—Dr. Lionel Tayler's letter shows how easy it is even for a man who assumes the authority of science to misunderstand the greatest movement of modern times.

That there are some blatant women in the Suffrage ranks is undeniable, but are there none in those of the "Antis"? And are there no blatant men in the world—in the present House of Commons, for instance? The Suffragists by no means have the monopoly of these undesirable qualities. And is occasional blatancy among men a reason why all men should be refused the status of a citizen?

Few women would deny that the ideal life is home life with husband and children, and Dr. Tayler goes sadly astray if he thinks that the women in the progressive army do not hold this view. They know a few things about themselves which Dr. Tayler's science apparently has not discovered. The desire to be mated and to be a mother is one of the eternal things implanted in their nature, which no "movement" can uproot. The majority of women, therefore, will always wish to marry. The abnormal among women are few, as they are let us hope, among men. Does Dr. Tayler really think that the five million women who go out to work in factories and workshops and offices go for the fun of the thing, or because they have heard speeches on the slavery of some married women and wish to avoid their fate? Rather are they driven thither, in the main, by grim economic necessity, as the one means of providing themselves some semblance of a home, or of sharing one with others. A happy married life would indeed be to many lonely workers the land of heart's desire. But it is out of their reach. They do not marry for the simple reason that they cannot. Is it, then, unreasonable to ask that women should have a free choice in the various fields of labour? They do not wish to do work for which they are physically or mentally unsuited. Nature imposes restrictions which they recognise and submit to with all the grace they can command. But why should men set up artificial barriers in addition, and say, "Thus far shalt thou go and no farther"? It is conceivable that men and women conferring together might decide that certain kinds of work were more suitable for men, and others for women, and that it would be for the general welfare of society to restrict men in one direction and women in another. But it should be the decision of the social whole, not of the male half. A man may be a cook or a dressmaker if he chooses; a woman may not be a lawyer or a high grade Civil servant. The way is closed by one half of the social whole; women ask that it should be opened, and that there should

be "a fair field and no favour" for every man and woman, married or single, who wishes to work, or is compelled to work.

It may be news to Dr. Tayler to hear that a large proportion of women Suffragists are married and mothers of children, and even grandmothers, and most exemplary ones! He may some day come across (apparently he has not yet done so) a specially loveable, gracious personality, and at the same time discover that in her heart burns the white flame of passionate enthusiasm which in all ages and in all climes lights the path of freedom. These are the souls who rise to the heroism of a great self-sacrifice. We all know the woman who brushes aside everybody and everything that stands in her way and makes ruthlessly for what she wants. She talks about self-realisation. It also bears an uglier name. On the other hand, much that is admired as womanly self-sacrifice is, to use Mr. Arnold Bennett's vivid phrase, mere tragic futility. Whether the Brontë sisters would have benefited humanity more if they had not been sacrificed for their dissolute brother is a subtle point of ethics which university examiners might note. There can, however, be no doubt about the moral value of sacrifice for the social well-being. Pioneers and reformers leave the level plains of life where they might dwell in ease and comfort, and tread the stony heights, not that their own souls may profit, but that the whole race of men and women may be redeemed and perfected.—Yours, &c.,

ALICE LLOYD THOMAS.

Edgbaston, April 15.

SIR,—I am very unwilling to enter into the chronic discussion of women as apart from men, for we are after all of common stock, sharing out humanity. The women of to-day, like the men of to-day, are different from those of the past. We all progress together. It is no more possible for women to live the circumscribed life suitable to their great-grandmothers than for men to go back to the old slow methods of the same period. One extraordinary thing about men which has never changed is the persistent idea that they know more about women and womanliness than women themselves, and that in the changed conditions of to-day, with the wider education, the entirely altered domestic arrangements, the enforced outside industries of women, the repudiation by men of their old duty to provide for daughters, they still believe that women can only be true women secluded in a home which is not always provided for them, where they can only starve bodily or mentally. The truth of course is that the really womanly women to-day are out in the world, still trying to help the afflicted, to succour the weak, to care for sick and aged and children just as of old, but in the modern manner—as guardians, councillors, social workers; that the experience of organised social service brings home to them as never before the helplessness of women and children under modern conditions of life and labour, and the need for self-help now as always. In these days self-help can only be achieved

by equal power to influence legislation which directly makes and mars conditions of life. Women know that they understand the different needs of women and children better than men. They do not wish to be men, but to have the power to go about their own womanly work in the most efficient manner. If men could only understand this most simple proposition, all bitterness and strife over woman's emancipation from the age-long shackles would be hailed as the greatest boon that civilisation has yet brought to the human race. There is no need of rivalry and recrimination—men and women supplement each other, bringing their diverse abilities to the betterment of the world. All that women are asking is the great essential—freedom to serve.—Yours, &c.,

MARGARET ASHTON.

Withington, Manchester,
April 14, 1913.

SIR,—Permit me to make a few suggestions arising out of Dr. J. Lionel Tayler's letter on this subject. Dr. Tayler says the "cry is not for womanly development of life or the realisation of womanhood," but on further consideration I think he will see that by these words he has exactly described what is the aim of the Woman's Movement. It is for womanly development of life and the realisation of womanhood, and the real development and realisation cannot be achieved until there is "freedom to work on any public lines they choose." Perhaps there may be some differences of opinion upon what is womanly development. The Victorian period is held up as supplying the true type of womanhood, but Dr. Tayler has been singularly unfortunate in his illustrations. He mentions Jane Austen, Charlotte Brontë, Harriet Martineau and George Eliot. Now all of these writers stepped out, as it were, from the so-called womanly spheres, as understood in their day. Jane Austen dared not openly write her novels, they were composed with secrecy between the performance of the "womanly" occupations of her time—one of which was the making of samplers. The answer of the Victorian Poet Laureate, Southey, in reply to Charlotte Brontë's appeal for advice as to her adoption of a literary career, reflects the ideas of the day. Southey writes, "Literature cannot be the business of a woman's life, and it ought not to be." Here is Charlotte Brontë's opinion about women's work: "Most desirable is it that all, both men and women, should have the power and the will to work for themselves. Most advisable is it that sons and daughters should early be inured to habits of independence and industry. A woman who works is by that alone better than one who does not," and if not rich, she adds, "A woman who earns no money and does not wish to do so is guilty of a great fault, almost a crime." Harriet Martineau, too, did in Victorian times what must have been considered man's work as the "leader" writer for a London newspaper. It was she who moulded the political views of the men of her day. Then as to George Eliot, her opinions were most pronounced as regards the development of women. She favoured

the opening to them of all careers for which they had capacity. Let me quote from a letter of George Eliot to Mrs. Peter Taylor: "I do sympathise with you most emphatically in the desire to see women educated equally with men. I am inclined to hope for much good from the serious presentation of women's claims before Parliament" (by John Stuart Mill). It will thus be seen that the remark made by Dr. Tayler that "every one of these writers believed that womanhood needs different education and occupation," &c., needs very important corrections.

Again, Dr. Tayler speaks of women envying men's work until they try it. But what is man's work? Has that been fixed by divine law? Is it a divine law that men should have the undisputed right of standing behind a counter to measure out yards of ribbon to women? Olive Schreiner in her last book shows how in savage days the men went out hunting for food, the women were the house-builders, and to-day in East Africa this experience is repeated; the native women are left to finish the building of the houses, whilst the men go further afield. Are these employments also fixed by divine law—one work for men and one for women? Again, Dr. Tayler seems to assume that married women are well looked after, financially, by their men-folk, and that it is the unmarried women who leave home to enter various employments. It is, however, common knowledge that many thousands of married women are to-day the breadwinners—and not a few where there are husbands able to work. Why? Because women's work is cheap, and employers are thus tempted to employ women, who can do the work as well as men, and who are willing to accept lower wages; thus the man is without work and the woman performs the double duty of home keeper and wage earner. Now this is a serious matter, and the women's question lies at the root of it. Until women are recognised as citizens, until they are politically part of the Constitution, they cannot enter Trade Unions, and men's labour organisations. Naturally the unions must consist of voters able to press for legislation on labour questions. Thus the women are not in a position to enable them to press their demands for equal pay for equal work, and this injustice helps to keep women underpaid, and men out of employment, and women, in large numbers, are compelled to leave home duties in order to earn bread for their families. With regard to the unmarried women entering into so-called men's work, it is useless to lament this until men are prepared to support their women folk. What would a woman's brother or male cousin say, if, for instance, she threw up her occupation and said "I am going to stop at home (the woman's right place, provided she has one) and it is your duty to support me"?

The opening of every new field of work for women has not been gained without hard struggles, and perhaps it is not surprising to find that a very large number of women doctors are earnest workers in the woman's movement of to-day. The fight for the admission of women into the Schools for Medicine is still fresh in their memory, for the "Victorian" sentiment

on this question was not favourable to the woman doctor. When Miss Sophia Jex-Blake (afterwards Doctor) applied for entrance as a medical student, she was told by one professor that he "could not imagine any decent woman wishing to study medicine; as for any lady, that was out of the question." When admitted to the Edinburgh University the behaviour of the gentlemen students was somewhat more than "aggressive." Above all, the Woman's Movement is a home question. It is for the sanctity of the home and for social purity that women are giving themselves to-day, and it is a question which is as vital for men as it is for women. It is important that men should be just, that the standard of morality should be the same for men as it is for women. The women of yesterday demanded the right of intellectual development, and having won the right of Education the women of to-day ask for the logical sequence of this, and demand the realisation of womanhood in its highest sense. Women will cease to be "aggressive" when men cease to be unjust. When the Woman's Movement is really understood, it will then be realised that the "Woman's Cause is man's."—Yours, &c.

CLARA C. LUCAS.

Darlington, April 13, 1913.

SIR,—The writer of the anonymous article, which purported to be a book-review, went out of his way to vilify the left wing of a political party. He drew a fancy picture of a Suffragette as a rather odious virago with "a strident voice," evil instincts and a blunt conscience, and invited us to regard it as a typical portrait. Mr. Whitaker—like everybody else who knows anything about the militant Suffragists—denies, not the ugliness of this representation, but its truth; and the writer of the article has replied as if its truth were admitted, and only its ugliness called in question. Undoubtedly a woman who is feverishly anxious to "realise" her "lower self," who uniformly prefers "desire" before "duty," who "can only think of personal gratification," who "is fretful under discipline, anxious to avenge every slight, ambitious and proud," who "always demands a leading part," who is "always rebelling against the law of self-sacrifice," such a woman, if she exists, must be an unpleasant person, and a whole army of such creatures would be worse than a plague of Egypt. But this powerful sketch no more portrays the typical militant Suffragist than St. Elizabeth. The Suffragette is a woman—there are all sorts of women in the movement—who is willing to live laborious days, to do violence to her own tastes and instincts, to tread under foot her natural timidity, to undergo imprisonment, torture and execration, for the sake of an ideal. Is that unwomanly, because it is not Victorian? Is it not rather a capital example of that urgent self-sacrifice which we take for granted in a woman, the lack of which would indeed seem to impair her womanliness? And the ideal for which the Suffragette is striving is also characteristically womanly; it is the regeneration of womankind, and so of humanity, by doing away with the sex-

degradation involved in the social evil, and the systematic oppression of women in the sweated industries. The vote is but an instrument to be used for ends of salvation. To quote the writer of the article, "My faith in the eternal justice does not permit me to think that the courage and love and renunciation" of these women will either "impoverish their personalities" or be "destitute of results."

Dr. Lionel Tayler writes from a highly specialised point of view. What a doctor calls *gynecology*, "the science of woman," is really no more adequate a key to the psychology of female human beings than the corresponding branch of medicine is to that of male human beings. Sex, in the higher sense, is enormously important. It is true "that womanhood is distinct from manhood, needs different education and occupation, and that its sphere of influence is not the same as man's." But it does not follow that the education, occupation, and sphere of influence of women must all be determined, delimited, and regulated by males, and medical males at that. It rather follows, in the mind of any being who is not obsessed by the gynecological fallacy, that women should no longer be hindered in their efforts to determine and regulate their own education, occupation, and sphere of influence. When Dr. Tayler urges that it is unwomanly to deliver addresses in the open air, and uses this strange doctrine to justify the caricature of militant Suffragists put forward by the writer of the article, one can do no more than wonder at so curious a logic. When, however, he inveighs against the "positively cruel and unfeeling attitude" of professional women in not trying to realise the state of their poorer sisters, and makes this a count in the arraignment of the party to which Annie Kenney belongs, it is clear that his information is defective. The answer is that many of the professional women do realise the state of poor women only too well, and that is why so many of them are Suffragettes.—Yours, &c.,

E. W. LUMMIS.

King's College, Cambridge.

[If Mr. Lummis will read the letter which appeared in our article last week he will be able to make the discovery for himself that "The Writer of the Article" is a woman. She is also a woman who works for her living and is strongly in favour of giving women the Parliamentary vote.—ED. OF INQ.]

RELIGION AND REVOLT.

SIR,—There is one answer to the ancient and well-worn question, "What is Christianity?" which seems to have some bearing upon the subject of Dr. Mellor's paper. Partial answers are commonly given from various points of view—that of theological belief, of religious life, of ethical principle, and so forth. But from the point of view of its initial demand upon us, what is Christianity? The answer which has satisfied the greatest variety of believers who, in all generations, have entered into the spirit of Religion is, Re-birth. "Except a man be born anew, he cannot see the kingdom of God." It is worth while to notice that

Nicodemus, to whom the words are addressed, is not a sinner or a reprobate in violent need of "conversion," but a man of personal rectitude and integrity. Presumably, then, there is an essential something about the kingdom of God, so fundamentally different from the spirit of "the world," that even the upright need a re-birth in order to attain the vision of it and the power of entering into it. May we say, for instance, that whereas the essential characteristic of the social organisation which we owe to "the world" is that its basis is one of self-interest, of natural affection, having *self* as centre, and extending outwards only in halting steps to family, kindred and tribe, the essential characteristic of the kingdom of God is that it is founded upon a love as wide-embracing and as altruistic as the love of God, which knows no such steps or stages, distinctions or limitations? Here the fourth Gospel and the first three are at one.

What, then, must be the inevitable result of this re-birth? Surely a consciousness of having ceased, from the moment of true vision, to belong to the dominion of the world's characteristic spirit; a consciousness of having risen to a plane of vision and existence above the worldly, while continuing to live one's life in the world. But realising the essential distinction between the world and the kingdom, there must surely also be now present an element of fundamental opposition, and therefore an element of rebellion, denunciation and revolt, in one's attitude towards the world, even though one's aim be the redemption of the world. Such an element we find in those great apostles of the "twice-born," Paul, and the author of the fourth Gospel. And such an element we also find clearly displayed in Jesus, whenever he comes into conflict with the essentially worldly spirit as distinct from the pastoral simplicity of the country-side.

If we apply this thought to modern conditions and problems, is it not clear that when confronted with the facts of our social life, the Christian must be a rebel? For these facts represent the natural consequence of endeavouring to organise society from age to age upon the basis of self-interest, and to reform it from time to time by a tardy and partial extension of the same principle. Hence in spite of all our "Social Reform," our amelioration of this and that crying injustice, we are confronted at the end of each generation with the same evils with which our fathers were grappling when it began. Is the kingdom of God appreciably nearer? And if not, is it because we do not yet realise, in principles of social organisation, the essential condition of its coming?—Yours, &c.,

MORTIMER ROWE.

Norwich.

SIR,—One can't help feeling that in your and Dr. Mellone's replies to Dr. Stanley Mellor's address, to which I had the pleasure of listening, the world and religion is set too much in opposition, and that though the latter may have a meliorative effect upon the former, yet in the long run the world's ways will continue very much

the same, and we must look to the consolations of religion to assure us of a better life to come. Dr. Mellor's address I regard as a protest against this *laissez faire* state of things. Is philosophy a mere play of dialectics for professors and students, or is its end to discover truth that may be applied to the conduct of life? We hear to-day a lot about "creative evolution," which I regard as a philosophical equivalent for what may be described theologically as the power of God working through man. The militant suffragette says: "Things have to move and perhaps I have to move them." She is a philosopher in action whether her actions be wise or not. Dr. Mellor's plea, I take it, is the same on a higher plane. Under the inspiring influence of human love, he says, a man does great things, under the passion of a divine love humanity ought to do greater things. We all applaud philanthropy, but why not sweep away the conditions that make so much almsgiving necessary? They create a field of Christian discipline, you argue! But the cataclysms of nature will provide a sufficient cause for mutual help without the assistance of unjust conditions occasioned by Society itself. What is wanted is a religious people and a religion that will reform. "If ye had faith," said Jesus, "ye would say to this mountain, Be ye cast into the sea, and it would obey you." So by religious faith could the mountains of social injustice and the evil conditions of our cities disappear.

This statement may raise a smile of scepticism, but let us look at the facts squarely. There are men in the commercial world of such foresight and ability that they can create trusts, devise corners, organise enterprises, which have ramifications over the whole world, and the ultimate object of which is to gather up riches for themselves. Suppose all this power was co-ordinated and used under an overwhelming religious impulse for the betterment of human life all round. Can anyone measure the result? Is it not possible? Then all our modern knowledge is vain. Paul acted up to his lights, but he had no twentieth century knowledge. Still, the foresight he showed at the shipwreck indicated what he might have done to-day. "Sirs," he would say, "if you will abate your selfish interests and work for the good of all, then all can be saved." That is the prophecy of creative evolution and the Christian religion. The address was delivered at Bolton. Let us take an illustration from that town, though it is not worse than others. Bolton possesses a fine Town Hall building which is covered with a startling coating of soot. I noticed, however fair the early morning was, soon after the tall chimneys began to belch forth their black smoke a grey mist overshadowed the sky. Are these conditions without remedy, or do they arise from the hasty-to-be-rich policy, regardless of æsthetic and healthy considerations? The black smoke is typical of the defect in our social order; it hangs like a pall over our civilisation. The time will come when God's pure air and sunshine will be esteemed of most value, and a strong and healthy people regarded as the first consideration. The danger of Liberal Religion to-day is that it should conform to the safe conventionali-

ties of a sect and forget that it should be a dynamic. Philosophy once had its Socrates; perhaps the modern Socrates will be found among the women.—Yours, &c.,

EDWARD CAPLETON.

113, Highbury New Park, N., April 14.

PUBLICATIONS RECEIVED.

MESSRS. CONSTABLE & Co.:—William Ernest Henley: L. Cope Cornford. 1s. net.

MESSRS. DENT & SONS:—London's Underworld: Thomas Holmes. 2s. 6d. net.

MESSRS. DUCKWORTH & Co.:—A Critical Introduction to the Old Testament: George Buchanan Gray. 2s. 6d. net.

MESSRS. LONGMANS, GREEN & Co.:—The Philosophy of Faith: Bertram Brewster. 3s. 6d. net. College Sermons: Langdon Cheves Stewardson. 6s. net.

THE SHAKESPEARE PRESS:—Shakespeare as Pan-Judge of the World: Charles Downing (Clelia). 2s. net.

MISCELLANEOUS.

The Cœnobium, Mind, The International Theosophical Chronicle. The Finality of the Christian Religion, by the Rev. W. Whitaker.

FOR THE CHILDREN.

THE FREEING OF A PRISONER.

NOT long ago, I was surprised to hear people—grown-ups, too—saying that they had never heard of a woman who is, to my thinking, one of the most wonderful persons that has ever lived. Now, if they didn't know about her, it is likely that many others are just as ignorant. So it will, I hope, be found interesting if I tell something about her here.

Her name is Helen Keller, and she lives in America. She is said to have been a child very like many another child, only perhaps more gay and sweet-tempered than most are: I mean more ready to be amused and happy. But when she was between four and five years old, what seemed then to be a terrible misfortune fell upon her. She had a very bad illness. She recovered from it, to a certain extent only, however, for she lost altogether her sight and hearing. That is, of the five senses, hearing, seeing, feeling, taste and smell, this poor little child was deprived of the two most important ones. She could no longer either see or hear.

Think of what that is, if you can! Try to imagine it to yourself! A child, who had just spent her days playing about and being made happy in every possible way; then pain and misery and discomfort; and then—what? Silence, and the dark! No ray of light could little Helen perceive; she no longer knew when night came on, or when the sun began again to shine upon the world; it was all black gloom for her. And there was absolutely no sound! How she must have wondered that no kind voice reached her, no laughter, no singing of bird, no gentle mother's words—everything, everything was gone from her. How lonely, how terrified she must have been! If she spoke, there was no answer

that reached her, poor child. How puzzled that would have made her. One can fancy her feeling confused, and then angry, and then despairing at just the blank, utter loneliness that was shutting her off from the world she had known.

And the worst of it was, that there was no way of explaining to little Helen that people were about her still with love in their hearts; the same as ever, only with a lot of pity, too; and that it was not on purpose that no one was seeming to speak to her, or taking any notice of her and her wishes. She could ask, but no answer could she hear. It was dreadful for her and for everyone that loved her too.

For now another calamity overtook poor little Helen. She became most violent in her temper, getting into fits of passion that no one could control; naturally, because no one could either find out what she wanted or tell her what was perhaps puzzling her, or vexing, or maybe only amusing her. Poor little girl! No wonder that from having been like a sunbeam in her home Helen grew into something more like an angry, sullen thunder-cloud. I can fancy how despairing her mother and all her friends must have been. They may even have thought that it would have been better if God had taken the child to Himself when that illness had almost killed her, that it would have been better if she had not recovered only to be wretched, and to make others wretched too.

But you may have noticed that I said that same illness "seemed," a terrible misfortune. It was only "seeming" as you shall hear.

Little Helen's parents, by some happy chance, heard of a lady who would undertake the care and teaching of the child. Her name was Sullivan. It "seemed" a hopeless task! To teach a wilful, passionate, rebellious little girl, who was really not much better than a wild, savage young animal, without sight or hearing—did it not "seem" impossible? But here, too, it was only "seeming." For the unheard-of difficulty has been overcome, the impossible task has been accomplished. The teacher somehow managed to make little Helen understand her, though I cannot pretend to explain how it was done. Try to fancy it—to imagine what it must have been to give any ideas to a child who could neither hear nor see! And there was the more difficulty in the work, because Helen could not speak. She had forgotten how to do so. We speak by imitating the sounds we hear. Helen had lost the power of speech, after some months of the complete silence I have described. Her teacher gave her back this power after long, patient effort. I believe she used to get Helen to place her little hand with one finger on the throat and another on the lips of the person who was speaking to her. If you try, you can feel a queer vibration in the throat when the voice passes through it. And, of course, you can feel the lips moving, anyone could. Now, when one sense is lost the other senses generally are more acute. Helen had lost two, and it was as if a triple power was then developed in her sense of feeling or touch. It was by means of this one sense that she learned, not only to speak

and to understand other people speaking, but to read (the raised type for the blind), to write, and to do both in several languages! She loves study, and was quite distinguished at one of the universities. And she writes books. She has published the story of her life, and many beautiful articles of hers have appeared which are most interesting and delightful to read. And again and again she tells how happy, how very happy she is, full of affection and good kind thoughts, and, above all, full of gratitude to the patient as well as clever teacher who has truly set her, an unhappy little prisoner, free! For what dungeon of brick or stone, however barred and bolted, could be more hopeless and dreadful than the state in which this young child was till she was released by being taught?

It is marvellous what she can do. She tells us in her books that she knows one tree from another by the "sound" of the wind among its leaves, that when a step comes into the room where she is she knows whether it is a man or woman or child who is approaching. These things she does, of course, by her sense of touch. But she speaks besides of the wonderful colours she "sees," with her imagination, of course, and she says they are far more beautiful than any ordinary eyes can behold.

And now, can you see why I said that her illness was a "seeming" misfortune? For, judging by what she says of herself and her life and thoughts, Helen Keller is really happier than most people who can see and hear. Then, through her, we have all been made to feel not only very sorry for those who are afflicted as she was, but we also can perceive the possibility of helping them as she was helped. For Helen Keller is not the only blind-deaf person in the world. There are many others so afflicted. Now, since it has been proved that so much can be done for them, greater efforts than ever are being made to set these poor prisoners free.

K. F. P.

MEETINGS AND GENERAL NEWS.

THE HUMANITARIAN LEAGUE.

It is difficult to estimate the amount of good actually done by a society like the Humanitarian League, which held its twenty-second annual meeting last Wednesday, because it carries on its work so quietly and without advertising itself in ostentatious and noisy fashion. If it could afford to bring itself before the public a little more persistently than it does it might be a good thing; on the other hand, its aims are of a kind that the majority of people, averse though they imagine they are from the wilful infliction of pain, shrink from inquiring into very closely lest they should feel compelled to follow them to their logical conclusion, at a great sacrifice of personal comfort and pleasure. For this reason it is, perhaps, as well that others who are not avowedly "humani-

tarians" should sometimes get the credit for long years of spade-work on the part of this admirable society, as was the case last year when the *Daily Mail* published a series of articles by Mr. John Galsworthy dealing with present-day methods of slaughtering animals, which attracted a great deal of attention, and were read by numbers of people who would never have glanced at them if they had appeared as Humanitarian League pamphlets. Much appreciation was shown at the annual meeting of the courage and insight of the *Daily Mail* editor in publishing these articles. It may be regarded as a good instance of the way in which, after years of steady effort and earnest concentration of thought on a crying evil which is regarded as too unpleasant to talk about, and is consequently tabooed, the subject is suddenly brought up for discussion in a prominent newspaper, and a great step forward is taken in educating public opinion. As Mr. Salt, the indefatigable secretary of the League, reminded his hearers, it was only by hammering away year by year at the evils they wished to see abolished that they could hope to advance their cause, so great was the amount of prejudice which they had to combat, and so deeply engrained were the habits and customs to which so many thousands of helpless creatures were sacrificed daily.

Mr. Ernest Bell, who was in the chair, said he thought they had every reason to be satisfied with the record of the past year. The subject of the sufferings of horses in warfare had been brought more prominently to the attention of the public as a result of the activity of the League, and a resolution in favour of so widening the terms of the Geneva Convention as to protect the veterinary surgeon and the horse ambulance on battlefields was proposed by the League at the National Peace Congress held in London on May 17, and carried unanimously, and a letter asking that this resolution should have the support of the British Government and of its delegates at the next Hague Convention was addressed by the committee to Sir Edward Grey. In this connection it may be as well to mention the Animals' Healtheries and Utilities Exhibition and Conference to be held at Caxton Hall, Westminster, from Tuesday, April 22, to Friday, April 25, inclusive, referred to by Mr. J. F. Green, a member of the committee. The subject of "Horses in War" will be under discussion, as well as the question of slaughtering, murderous millinery, cruel steel traps, docking of horses, and other subjects of great interest and importance to lovers of animals.

Thanks to the protest of the League, and the persistent opposition to the flogging clauses in the Criminal Law Amendment (White Slave Traffic) Bill of Mr. George Greenwood, M.P., an amendment was carried in the House providing that there should be no flogging under the Act unless there has been trial by jury. This, however, does not go very far, and no member of the League will rest satisfied until the flogging clauses are repealed. Mr. Salt expressed himself as optimistic on the whole in regard to the growth of humanitarian feeling in the country, and he thought that the regrettable reversion to the bar-

barous custom of flogging was due entirely to the excitement and indignation aroused by a particularly odious crime which carried people off their feet. At the same time the effect of that wave of insane feeling had been to arouse vindictive passions in all kinds of people who were advocating the extension of the practice of flogging in every direction, and this was very serious. He gave a long list gathered from the newspapers of the various "criminals" who, in the opinion of these individuals, called for correction with the lash. They included burglars (armed or unarmed), foreigners who insult English girls, daughters who disobey their parents, parents who neglect their children, suffragette prisoners who refuse their food, pit-boys who ill-treat pit ponies, strikers and poachers, motorists who drive recklessly, pedestrians who throw stones at motorists, drunkards, and Mormon elders. One could scarcely believe that these ideas were put forth quite seriously by people (some of them well known) in a civilised country in the twentieth century.

Mrs. Herbert White spoke earnestly of the civilising work of the League and its effect upon the thought of our time in seconding the adoption of the report, and among the other speakers were Mr. Felix Moscheles, who advocated co-operation between all societies which had for their object the abolition of brutalising forces in human life, and Mr. Tarapore, who gave an interesting account of the progress made in India both in regard to the treatment of animals and prisoners, and made an appreciative reference to the Hon. Mrs. Charlton's valuable articles on animals in India in the *Nineteenth Century and After*.

EAST CHESHIRE CHRISTIAN UNION. ANNUAL MEETING AT BUXTON.

THE annual meeting was held at the Hartington-road Church, Buxton, on Saturday, April 12. The proceedings commenced with a service in the church at 3.15, which was conducted by the Rev. F. H. Vaughan, B.A. He preached from the text, John xvii. 19, "And for their sakes I sanctify myself."

The service was followed by the annual meeting, at which the President, the Rev. H. E. Dowson, presided.

The reports for the year 1912, together with the treasurer's accounts, were presented and adopted. One of the outstanding features in the report was the first appointment of a minister to the new congregation at Marple. The Rev. Leonard Short commenced his ministry in August, and in November a bazaar was held which realised £210. New hymn-books and a new organ had been purchased, and a Sunday school established. Another feature was the new arrangement by which a delegate from the Executive Committee had, at the invitation of each of the Aided Churches, been appointed to act in a consultative capacity upon its church committee.

In moving the adoption of the report, the President spoke of the number of ministerial changes which had taken place in the district during the past year. He

expressed the gratitude of the Union to Mr. J. Hall Brooks for his services to the church at Ashton, on whose committee he now sits as a representative of the executive. The work at Crewe he hoped would now progress under the leadership of the Rev. Geo. Pegler. He had great hopes of the cause at Marple. The sad death of the Rev. C. Wesley Butler at Mottram was alluded to, and the hope expressed that a settlement of a new minister there would soon be effected. The excellent missionary work done by the Rev. Geo. Street in the villages of the Peak was highly commended, and the gratitude of the Union to Mr. Charles Hawksley for his generous donation of £50 was expressed. Other business transacted included thanks to the preacher for his sermon, and the appointment of officers for the ensuing year. The Rev. H. E. Perry expressed his great regret that he could not see his way to continue in the office of secretary; he found that the work at Stockport needed his whole time and attention. He proposed that the Rev. John Ellis be elected. This was carried, but Mr. Perry was subsequently appointed co-secretary, it being understood that Mr. Ellis would be the acting and responsible officer. On the motion of the chairman, a very hearty vote of thanks was accorded to Mr. Perry for his past services to the Union.

The minister of the church, the Rev. Geo. Street, presided at the evening meeting. He said it was with great pleasure that he welcomed the Union to Buxton after an interval of twenty-five years. He mentioned, too, as a good and pleasing sign, the optimistic tone of the reports of all the affiliated congregations. There was evidently good and lasting work being done in them all. It was altogether gratifying to be associated with such a band of earnest Christian workers.

Mr. C. Sydney Jones congratulated the Union upon the hopeful tone of the Report: it was refreshing to be in such an atmosphere. Their little group of churches must be content to be small, because they were pioneers. It was, he said, for the twentieth century to find the renaissance of religion, and they must be the Newtons of their time. The world was against the churches at the moment, but within the soul of man there was a deep-seated need of religion which would rise above the rush of modern life. "Man cannot live by bread alone," and in the end those who have been loyal will win.

The Rev. John Ellis spoke on "Church Membership and Church Attendance." He referred to the object of the East Cheshire Christian Union, which was "to promote the spread of Liberal Theology and the growth of the Christian Life." That was the fifty-third annual meeting. One of the first bits of work the Union set itself was to encourage the development of the church at Stalybridge, of which he (the speaker) had the honour now to be minister. That church celebrated its twenty-first anniversary by declaring itself free from the necessity of receiving grants. Its members had always been profoundly grateful for the assistance given in the early days, and they had

pride in expressing their loyalty by furthering the object of the Union to the extent of their ability. In these days of lament for the decline of church membership and power, the East Cheshire Christian Union had cause for satisfaction in the fact that among their constituents were churches as strong, numerically and in effectiveness, as any in the denomination, with large, vigorous, and well-equipped Sunday-schools and flourishing institutional activities.

It was good to provide facilities for social enjoyment and recreation. That, however, should be done, not with the expectation of thereby winning people indifferent to religion into Church membership. If that were their hope they would be disappointed. The call to church fellowship would be effective only if it sprang from the conviction that it is good to unite for the pursuit of truth and worship of God, and to encourage one another to engage in service for the promotion of the kingdom. The most promising field for intensive culture was the young life in the Sunday Schools. In the Sunday Schools connected with the churches of the East Cheshire Christian Union there were more than 1,000 scholars over sixteen years of age. Let them impress these with the value of church fellowship, fill them with enthusiasm for service, and the problem of church attendance and membership would be solved for a generation.

The last speaker was the Rev. H. E. Dowson, who made a very earnest appeal on behalf of the new Sustentation Fund.

THE MASQUE OF LEARNING.

THE last of the London performances of the "Masque of Learning" was held in the Great Hall of the University last Saturday night. We have received the following vivid account of the Masque, extracted from a letter to a friend and written without thought of publication:—

"Yesterday we went to see Professor Geddes's 'Masque of Learning' at the University of London. The Professor has really evoked a great pageant, with a truly great idea underlying it. I found myself moved even to tears in some of the scenes; it brings out so clearly the greatness and the struggle and the upward movement of humanity. It begins with the Fall of Rome, and ends with the modern Hermes—the aviator; and the future is summed up by an exquisite little hopeful figure in blue holding aloft the torch of learning (or rather of Civilisation) which has been passed from hand to hand through the centuries. The scenes that moved me most were those of Galileo (impersonated by the Professor himself) visited, in his approaching blindness, by Milton; of an Edinburgh *salon*, with a wonderfully life-like presentation of Burns, sturdily passing through the crowd of duchesses and great men, and putting his arm tenderly round a lame lad—Sir Walter Scott; of Beethoven's apotheosis—his death-mask, crowned with laurel, borne in by the figure of Music, to the strains of his Funeral March from the Sonata in A flat Major; (but one

elt it should have been the March from the Eroica Symphony); then of the great German philosophers, with a little diversion consisting of a Grimm Fairy Tale, charmingly acted by Mrs. Kimmins's Guild of Play Children in one corner of the stage; of dear old Froebel dancing hand in hand with his Kindergarten children, and (further back in time) of the quaint little lads and lasses of 'Dr. Whackem's' and 'Miss Prig's' academies, two of whom—a small boy and girl—escape from lessons and chase each other round the Tree of Life (or of Knowledge?)—surely rather a subtle touch!

"An Eastern scene—Haroun Al Raschid receiving scholars from the West—was very beautifully done; some real Orientals were in it, and their calm dignity was exactly in keeping with the tableau.

"The final scene, where Memory evokes all the figures of the Past who have appeared in the Masque, was very impressive, and they merged so naturally into the Present—the modern figures of University graduates (both men and women), sempstresses, bakers, surgeons, nurses, and all the familiar figures of the streets, passing then into the Future, pictured by the radiant young figure of Hope, who finally receives the torch from the hand of Froebel.

"There was a huge audience and much applause. I think the Professor must be thoroughly satisfied with his great effort, coming thus into touch with such thousands of people through so modest a beginning in Edinburgh and then in Chelsea. It is realising finely his ideal of the interdependence of Town and Gown, even where such an ideal might seem the most unlikely of acceptance, here in this vast London with its absorption in material matters.

"The Masque is to be done at the Ghent International Exhibition, and it will be curious to hear the impression it makes there."

THE FREDERICK NETTLEFOLD MEMORIAL SERVICE

AT STAMFORD STREET CHAPEL.

ON Sunday evening, April 13, a service was held at Blackfriars to commemorate the life of the late Frederick Nettlefold, who had for so many years held a special place in his heart for this Church and Mission. The service was conducted by the Rev. John C. Ballantyne. The Rev. W. Copeland Bowie gave the memorial address, and there were present many of those who had known Mr. Nettlefold well in the past, including some of his more intimate friends and relations. The reverent calm in which the service proceeded, with its suitable organ music and anthems by the choir, spoke of an affection for Mr. Nettlefold which was sincere and lasting, and at the close one heard many testimonies to his unstinted and gracious kindness.

Speaking as one who had known Mr. Nettlefold for many years, Mr. Bowie referred to the special fitness of holding such a service in that place; for Mr. Nettlefold's influence had been felt through a long series of years both in Stamford-street Chapel and in the Mission, which

was first conducted in connection with the old Carter-lane Chapel, and then in Blackfriars, which was subsequently amalgamated with Stamford-street Chapel in 1898. It was at Carter-lane that Mr. Nettlefold, as a young man, had become a Sunday-school teacher and an earnest worker in the week-evening schools, being associated in the work with Joseph Chamberlain, Sir James Clarke Lawrence, Joseph Preston, and others. Reference was made to the wide scope of his interests, to his generosity in all that concerned Unitarian Church life and work, a generosity which was made more welcome in that it was accompanied always by a deep personal interest. But though his outside interests had been many, he had been a man best known in his own household, where his love for his wife during their long happy years together, his deep affection for his children, his happiness in his garden and among his books and pictures proclaimed him "a soul whose master-bias" drew him "to home-felt pleasures and to gentle scenes," which shed around him "a constant influence, a peculiar grace." He had indeed been possessed of a fine, commanding presence, strong and tender, and he had been gifted with a rare power of speech, which, though an ardent Liberal and strong in his love of civil liberties, he had never used in the rough and tumble of political strife. A Unitarian by training and by conviction, his faith in God and his sincere love of man had been the inspiration of all his activity; creeds and ceremonials having no appeal for him, his piety was deep and ardent, but not to be seen of men.

In conclusion, Mr. Bowie said the congregation that night were not met as mourners, but as those who would express their gratitude for a noble life, and would testify to their belief in the dignity of human nature, and to their faith in God.

Several of the Societies in which the late Mr. Frederick Nettlefold took a personal interest will receive substantial benefit under his will. He left £1,000 each to the British and Foreign Unitarian Association and the London District Unitarian Society; £500 each to the Sunday School Association, Essex Hall, the Blackfriars Mission, Stamford-street, S.E.; the Sustentation Fund for the Augmentation of Ministers' Stipends, the Unitarian Ministers' Benevolent Society, the Ministers' Pension and Insurance Fund, the Invalid Children's Convalescent Nursing Home, Tollington Park, and the London Domestic Mission Society.

Among the foreign and Colonial guests who are expected to attend the anniversary meetings of the British and Foreign Unitarian Association in Whit week are Mr. Rabindranath Tagore; Professor H. H. Wendt, of Jena; Mr. J. C. Macky, of Auckland, N.Z.; Mr. V. R. Vrooman, of Winnipeg; and Mr. and Mrs. J. B. Hirst, of Vancouver. The Rev. Dr. S. A. Eliot, of Boston, is expected in London in July, on his way to the International Congress of Religious Liberals in Paris.

THE SOCIAL MOVEMENT.

HOW CRIMINALS ARE MADE AND PREVENTED—MORE REMINISCENCES BY CANON HORSLEY.

CANON HORSLEY'S inexhaustible energy has found vent in another characteristic volume of reminiscences drawn from a rich store of experience.* His ten years' service as prison chaplain at Clerkenwell form a point of departure for a series of genial digressions which include themes so various as the history of Clerkenwell, sundry notes on various types of criminals who have passed through his hands, a suggestive chapter on commercial morality, the relation of drunkenness and gambling to crime, some hints on penology, and a final chapter entitled "Are We Improving?" of which we shall say more presently.

* * *

NEEDLESS to say, now as always Canon Horsley has the courage of his convictions. He devotes the longest chapter in the book to a blunt, downright, and entirely pertinent and valid examination of the current low standard of commercial morality, which, in his opinion, is one of the most direct causes of crime. "Tricks of the trade," adulteration, trade maxims like "business is business," which cover a multitude of sins; and, on the other hand, the silence or timidity or indefiniteness of parents, teachers, preachers, and writers with regard to the woeful contrast between the ethics commonly professed and the business methods commonly practised. "Doan illude to chicken stealin', brudder," said a negro deacon to a negro pastor, "dat am a subjec' what always frows a gloom ober dis congregation"; and to the Canon himself, after a sermon in a West End church on "Honesty in Daily Life," someone said "Religion was never intended to go into particulars!" We used to be taught, and no doubt still are, to "keep our hands from picking and stealing." But many of us, who would do nothing so crude as petty pilfering, have developed more artistic and also more effective ways of getting the better of our neighbour. When will the clergy learn that they would not only better fulfil their mission as Christian teachers and preachers, but also gain more respect from those whom they denounced, if they had the moral courage to be as impolite about the sins of our time as Amos, Isaiah, St. Paul, not to mention the founder of Christianity, were about the moral imperfections of their day? Greatly daring, Canon Horsley takes the moral precepts of the Psalter and translates them into modern terms, about which we will say no more than that if all preachers spoke so frankly they would have more hearers.

* * *

FEW of us are so fortunate as to be able to say, as Canon Horsley does after 40 years' strenuous battling for "God and the people," "On the whole I can testify that hardly a wrong against which I protested now exists, and hardly a reform I

* How Criminals are Made and Prevented. By Canon Horsley. London: T. Fisher Unwin. 7s. 6d. net.

desiderated has not come about." Looking back on it all, he notices a great improvement in the sights and sounds of the crowded city streets, in public amusements, in the press, in housing, and sanitation, in prison reform, in care for the welfare of the poorer classes, especially the children, in education and the standard of living, in respect for sincere religion, notwithstanding the decline in church attendance. Diffuse, and here and there, perhaps, a little garrulous is this book, but it contains the words of a doughty warrior whose cheery optimism and breezy common sense have never failed him.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ainsworth.—Anniversary services were held at the Presbyterian Church on Sunday, April 6. The preacher was the Rev. E. D. Priestley Evans, of Bury, who referred to the fact that it was exactly one hundred years and two days since the Rev. Joseph Bealey openly announced his belief in the Unitarian faith, a tablet in the chapel stating that he did so on April 4, 1813.

Birmingham.—The congregation of Waverley-road Church, Small Heath, held two George Dawson anniversary services in the Birmingham Town Hall on the Sundays of April 6 and 13. The hall, which seats nearly 3,000 people, was crowded on both occasions. The Rev. Gertrud von Petzold, M.A., on the first Sunday preached on the subject, "What must I do to be saved?" She laid stress on the need of salvation both from moral imperfections and intellectual stagnation. Half the wrong in the world, she asserted, is due to ignorance and the indifference which generally goes hand in hand with it. Her text on April 13 was "We preach Christ crucified," when she spoke of the redemptive power of suffering for the sake of conviction, which can be traced all through the history of humanity.

Bolton.—The Spring Conference of the Bolton and District Sunday School Union was held in the Unity School on Saturday, April 5. There was a representative gathering in the evening from twelve schools within a nine-miles radius of Bolton. The Rev. W. T. Bushrod, Chorley, presided, and was supported by the Revs. J. J. Wright (Chowbent), and R. H. Lambley (Horwich), and Mr. E. Davies, secretary of the Union, in addition to the three speakers, Messrs. A. Pilling, J. Darbyshire, and Isaac Barrow. Mr. Darbyshire spoke on "The Relation of the Sunday School to National Life," and said they were trying to do the work of a new age with new tools. He would like to see the Sunday school become the centre and channel for modern life, open to the youth of our time for the training of mind and character in the deepest as well as in the widest sense. Could not something be done to make these schools centres for a more intelligent appreciation of the deeper history of our own country, especially in its religious aspects? Mr. Pilling, speaking on "The Relation of the Sunday School to Civic Life," said that out of 47 mayors of Bolton since 1838, 37 had a long record of active association in school or church work behind them, and 72 out of 96 councillors were or had been active church workers. Mr. Barrow, in his

references to "The International Relation to the Sunday School," said that it should be their aim to keep before the scholars the truth about the other nations of the world, to put before them their characteristics, ideas, religion, and to instil their virtues rather than to accentuate their failings.

Bournemouth.—A special sermon having reference to the National Health Week was preached on Sunday, April 13, at the Unitarian Church by the Rev. V. D. Davis, who took for his text the words, "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." The object of setting a Sunday apart as the first act in the observance of a National Health Week was, he said, to lay stress on the vital importance of the laws of health to the well-being of the individual and of the community, on the urgent need for a more intelligent and earnest obedience to those laws, and to bring the whole subject into the light of our religious faith. This was a work of practical helpfulness which should appeal to all good citizens. There was both sound sense and good will at the heart of it. It was a work of common humanity, and, for all who were touched by that appeal, of religion, absolutely unsectarian in its character. In the spirit of the Great Healer it might be undertaken. It was for the building up of life and the avoidance of grievous suffering and wrong, and it should draw together members of all churches in the gladness of a common service.

Chowbent.—On Sunday morning last, the anniversary of the *Titanic* disaster, the Rev. J. J. Wright called special attention to Mr. Shan Bullock's inspiring little biography of "A Hero of the *Titanic*," namely, "Thomas Andrews, shipbuilder," and commended it as a book which parents should put into the hands of their boys, and which every young man himself should buy and read. At close of service 25 copies were sold, and more ordered. The book is published at 1s. by Maunsell & Co., Dublin, but may be had at Essex Hall, or got through any bookseller.

Dundee.—On Sunday last the Rev. Herbert V. Mills, of Kendal, visited the Church of To-Day, and preached in the Kinnaird Hall. There were 300 persons present at the morning service, and 400 at the evening service. Mr. Mills lectured on the following night in the Forresters' Hall, to an audience of 400, on "Divine Truth as to the Creation of the World." For the next three months the Rev. Henry Dawtrey, B.A., has been appointed to conduct the services of this church.

Halifax.—On Sunday, March 16, the New Hymnal, with supplement drawn almost entirely from the Hymns of Experience and Hope—the book which so long has served the congregation at Northgate-end—was used for the first time. The revised Service and Chant Book has been accepted by the Chapel Committee, and will be ready for use at the beginning of the autumn season.

Huddersfield.—On April 9 and 12 a sale of work was held in connection with the Fitzwilliam-street Church, which realised £114. This is about £30 more than is usually raised by this annual event. On the first day the sale was opened by Captain Lionel Holliday. On the second day Miss Mary Haigh opened the sale and was supported by the Sunday scholars. The financial result, which has been obtained without outside help, is very encouraging, but more will have to be raised before the extra work of decorating the church can be attempted.

Ilminster.—On April 10 the scholars gave an entertainment in the school as a conclusion to a series of highly interesting meetings held weekly during the autumn and winter. Parents and friends were invited to be present, and there was a good attendance.

Leigh: Resignation.—The Rev. R. Stuart Redfern, who has resigned the ministry of the Unitarian Church at Leigh, Lancashire, which he has held for nearly 11 years, has accepted a unanimous invitation to become the minister at Swinton, and he will enter upon his new duties at the beginning of July. Mr. Redfern's resignation was accepted by the Leigh congregation at a meeting held on Sunday evening last, when the following resolution was unanimously passed:—"That the members of the congregation, having received the resignation of their minister, the Rev. R. S. Redfern, regretfully accept the same; and in doing so they desire to acknowledge the services rendered by him to this church and congregation for nearly 11 years. They also express their earnest hopes for his success in his new sphere of labour, and for Mrs. Redfern's speedy restoration to health."

London: Islington.—The monthly Literary Lectures at Unity Church on poets and writers, with musical and dramatic illustrations by members of the church, have been very well attended. The course comprised "George Meredith," by Dr. Tudor Jones; "Whittier," by Mr. E. C. Haynes; "Burns," by Dr. Cameron Gillies; "Jane Austen," by Mr. James Waters. The last named was repeated at the Great Northern Hospital, and realised £14 for the funds. Subsequent lectures were "Robert Browning," by Mr. S. T. Rodger; "R. L. Stevenson," by Mr. F. C. Creak; and "Longfellow," by Mrs. Tudor Jones.

London: Wimbledon.—During the present month Mr. William Lee, B.A., is delivering a course of addresses at the smaller Worple Hall, on "Some Prophets of the Nineteenth Century"—John Ruskin, Matthew Arnold, Charles Kingsley, and George Eliot. The work here, carried on by a faithful few, is worthy of the support of all Unitarians and Liberal Christians in the neighbourhood. Service is held at 7 p.m.

New Zealand.—A cable just received at Essex Hall announces the resignation by the Rev. W. Jellie of his pulpit at Wellington. Mr. and Mrs. Jellie expect to arrive in England in the autumn.

Newcastle-on-Tyne.—The anniversary services were held at the Church of the Divine Unity on Sunday, April 13, when the Rev. H. Gow, of Hampstead, was the preacher. At the meeting on the following Monday, the Chairman, the Rev. Alfred Hall, said that in these days of Church decline it was encouraging to be able to report that during his five years' ministry, they had added 113 new members, a net increase of 87. Sir Joseph Ellis and Mr. Levin, in the course of their speeches, spoke of the helpfulness of Mr. Gow's visit. Mr. Gow, in reply, dwelt upon the need for cultivating a deeper spirit of reverence and worship. This was followed by a vigorous address from the Rev. Lewis Johnson, Congregationalist minister of North Shields, on the attitude of the Church towards social reconstruction. The Rev. W. H. Lambelle also spoke.

South Wales.—The Advisory Committee of the South Wales Unitarian Association, and the South-east Wales Unitarian Society, having considered an application from the Rev. Evan T. Evans, formerly a Congregational minister at Llanbradach, for recognition as a Unitarian minister, is satisfied that he is, so far as regards character and personal fitness, qualified for the ministry of congregations connected with either the Association or the Society.

Tenterden.—The Old Meeting House congregation has of late suffered very heavy losses. Since the death of Miss Maylam, recorded a few weeks ago, Mr. Thomas Avery, for many years a chapel warden, has passed away; and last week Mrs. Avery, widow of the late Mr. Geo. Avery, died very suddenly. Mr. J.

E. Mace, J.P., the treasurer of the congregation, writes of her that "she was the most reliable, most earnest, truest, kindest, and best supporter of both chapel and school that I have ever known. Always ready to help in every way, so even-tempered and kind to all, her death is a disaster of the first magnitude." Mrs. Avery was greatly respected in the town, and the funeral service on Wednesday, April 9, was very largely attended.

Ulster Unitarian Christian Association.—The annual meeting of the Ulster Unitarian Christian Association was held in the Central Hall, Belfast, on Monday, April 14, Mr. Bowman Malcolm presiding. The Rev. G. J. Slipper presented the report, which contained references to the passing away of some of the staunchest friends of the Association, including the Rev. W. S. Smith, Antrim; Messrs. Mercer Rice, Belfast; J. D. Smith, Banbridge; John Greenfield, Belfast; Miss Johnston, Rademon; and Mr. John Nelson, Belfast. The Chairman moved the adoption of the report, which was seconded by the Rev. Henry Dawtrey, and carried. A resolution, proposed by Mr. W. C. Ward and seconded by the Rev. J. A. Kelly, was passed welcoming Dr. Tudor Jones to Belfast, and thanking him for his sermons in aid of the Association. Dr. Tudor Jones, in the course of his reply, said he considered it was very necessary to try to find a kind of centre in an intellectual sense for their young people; that their churches and Sunday schools should be educative places. They must try to show the young people, in no dogmatic sense, what was the intellectual world for each of them—what were the things which they could believe rising in religion to-day. Unitarians had done that nobly in the past, but he was under the impression that they were not doing so much of it in the present, and the young people of to-day were too much inclined to move along the line of least resistance. They must try to bring them to feel that they were in need of the grace and help and succour of the Divine. If they could do that they would have them standing fast to their Church, and carrying on the good work accomplished by their forefathers. The Rev. G. L. Phelps moved "That this meeting renews its adhesion to the principles and objects of the Association as set forth in the rules." The resolution was seconded by the Rev. G. J. Slipper, and adopted. Dr. Tudor Jones preached the annual sermons for the Association in the First Presbyterian Church, Belfast, on Sunday, April 13, to large congregations.

NOTES AND JOTTINGS.

THE SEVENTIETH BIRTHDAY OF MR. HENRY JAMES.

It is forty-four years since Mr. Henry James, who was born in New York, settled in England, where he has resided ever since, with the exception of short intervals spent in Italy and America. He has written over fifty volumes of fiction, criticism, and biography, and in addition to his recent book, "A Small Boy, and Others," which deals with early life in New York, and is full of delightful reminiscences of notable people of that day, we are promised a memoir of Professor William James later on. His seventieth birthday last Tuesday is to be commemorated by the presentation of his own portrait, painted by another great Anglo-American, Mr. Sargent, and a golden bowl of Charles II.'s time.

CINEMATOGRAPHS AND THE CHILD.

Canon Rawnsley expresses in a letter to the *Times* some of the alarm which a good many people are feeling in regard to the effect of the cinematograph on the mind of the child. Both old and young "have a fury for seeing," as the writer of an article in the same paper recently put it, "and remain happy, greedy, and terribly indiscriminate"; but the pleasures of the picture palace have after-effects which in some cases re-act disastrously, not only on the health but on the morals of young people. Children between four and fourteen, "after sitting in the cinematograph hall till 11 o'clock at night, come weary and listless to school the following morning," while police and magisterial reports show that "while many children become petty pilferers to get pence for admission to the show, others actually begin their downward course of crime by reason of the burglary and pick-pocket scenes they have witnessed." Canon Rawnsley suggests that all who care for the education and moral well-being of the child should set their faces like a flint against this new form of excitement, should insist that no children under school age be allowed to go to these shows in the evening unless accompanied by their parents or guardians, and that our civic authorities should be called upon not to license any cinematograph hall that will not undertake to give afternoon shows for children on Saturday afternoons, at which all films shall be fit for a child to see.

THE MOTHER OF THE FRENCH PRESIDENT.

Madame Antoine Poincaré, who has just died, we learn from the *Manchester Guardian*, was a model mother, who devoted herself to the moral, physical, and mental welfare of her sons, and for years she rose regularly at five o'clock each morning to see that their school exercises were properly done. She was a devout Catholic, and brought her boys up as adherents of the faith she professed, and, however far the President may have strayed from Catholicism since then, his mentality is religious still. Mme. Poincaré's happiness at seeing her son proclaimed head of the State was very great, and it must have given her peculiar pleasure to know that, in accordance with tradition, he became, by virtue of his office, a canon of the Cathedral at Mans, and was portrayed on his knees upon a *prie-dieu* by workers in stained glass.

"THINKING BLACK."

Mr. Dan Crawford, the Central African missionary, who has written a book called "Thinking Black" that is much talked about, used some picturesque expressions in describing the negro at a recent lecture. He is devoted to the black man, of whom he has the highest opinion, and dwelt enthusiastically on his capacity for poetry, and the beauties of native languages and beliefs. He spoke of "the panther spring of the black brain," and told his hearers that men "who are sold for eighteenpence apiece," who practise cannibalism "because man alone is careful of what he eats," have a dozen beautiful poetic names for God,

and a tremendous belief in the immortality of the soul. The only way to get to the black man's mind, said Mr. Crawford, is to cut off a slice of your life and turn nigger, and his way of getting to know the natives was simply to go to school with them "in their dirty hamlet life." Mr. Crawford is one of a small group of missionaries who are carrying on the work of Livingstone, and he has been for twenty-three years without a break in the Garengauze country.

WOMEN AND AGRICULTURAL WORK.

A writer commenting in the *Times* on the report of the Development Commissioners, published by the Board of Agriculture and Fisheries, points out that although the general principles are based on the broadest and most enlightened lines there is not one word indicating that women may participate in the increased facilities, not one suggestion that they may even share in the proper and comprehensive study of agriculture. And yet, "of the eleven main branches into which agricultural science has been divided in the Report, there are very few in which women could not enter and take their part to advantage. For example, plant physiology, plant breeding, fruit-growing, plant nutrition and soil problems, dairy investigation, animal zoology (including entomology), and economics of agriculture. A few remarks must suffice for the one branch of fruit-growing. Here, indeed, can be found scope and opportunity for women. Everything to do with fruit is peculiarly adapted for their work—propagating, planting, training, pruning, nourishing, spraying, fertilising, picking, packing, storing and marketing, or preserving by bottling, jam or jelly making, drying. What is there connected with the whole cycle which cannot be done by women?"

BULGARIA DURING THE WAR.

According to the calculations of the *Mir*, the Government's organ, says a correspondent of the *Manchester Guardian* writing from Sofia, Bulgaria has mobilised no less than a seventh of the whole population. That is to say, all men between 18 and 50 capable of bearing arms, and therefore of working, have been withdrawn from peaceful occupations. What other nation in Europe could have done as much, and how has Bulgaria been able to stand the strain for nearly six months? The explanation lies in the primitive economic organisation of the country, in the fact that the population consists mainly of peasants. The Bulgarian peasant has few needs, and is accustomed to satisfy them very largely from the products of his own labours. He almost always has stores of corn and hay, as well as cattle and poultry, which provide him with milk, cheese, eggs and so forth, on which the families of the troops have been living. In the towns the case is different. The officials who still have work to do receive their old salaries, less a deduction of from 10 to 15 per cent., while those who have no work are paid a third of their former salaries. This has to be eked out by doing odd jobs, and by charity. In Sofia the relief of the poor has cost £28,000.

TEETOTAL TRADE UNIONISTS IN FRANCE.

According to the Paris correspondent of the *Daily Citizen*, there are certain sections of the French population who have absorbed the more modern medical teaching which regards alcohol as a poisonous drug in all degrees of concentration, and quite out of place as an article of daily consumption. Among these none are more ardent than those trade unionists and Socialists who regard alcohol and alcoholism as one of the great defensive weapons of the capitalist system. Working men and women of this way of thinking are grouped in the *Fédération Ouvrière Anti-Alcoolique*, founded in Paris three years ago. Its members are all trade unionists and all teetotallers in the rigid sense of the term, and all are propagandists. These three qualities are essential conditions of membership. It has already twenty sections in different parts of the country, and its speakers are in request at meetings organised by the more advanced trade unions. The organisation has a monthly periodical of its own, the *Reveil*. This paper recently re-published a municipal election address signed by three candidates (all of whom were elected) whose simple programme comprised three items:—(1) Liberty for all to go to Mass or the public-house as they pleased; (2) A free drink daily at the expense of the Government; (3) the Republic for ever.

SWEDISH PROVERBS AND FOLK-LORE.

Miss Ethel Hargrove gives a selection of Swedish proverbs in her pleasantly written book of Swedish reminiscences, "Silhouettes of Sweden" (Methuen & Co.), which is full of information about men and things not to be found in the guide-books. "Should the goose give a feather to everyone she will freeze to death herself," is a piece of practical wisdom. "It is not easy to spit honey when the mouth is full of gall," thus runs another. "God never made hurry" (this, however, is Finnish). "Open the door for a small burden, a greater will soon follow." "More are drowned in the glass than in the sea." "The man holds the axe, but the Tomté cuts the tree down." The last has reference to the house-sprite or brownie, which seems to be the Swedish Puck. Tomté is a capricious and not altogether happy little creature with the stature of a tiny child and the appearance of a very aged man. He wears "a grey jacket, a red nightcap, and knee breeches. Tomté dwells with the people, and all his race are popularly supposed to be the souls of the slaves of the ancient Scandinavians. As they died idolaters, the poor Tomtés are doomed to follow their present occupation as long as the world lasts." Like the Little People of other countries, these tricky elves can be either amiable or vindictive. To those whom they like they bring prosperity, and gifts are placed for them in the ovens or on the barn floors at Christmas, as they are supposed to frequent these nightly. They are very good to charcoal burners, and help to keep up their fires, and they make a point of seeing that animals are well-treated.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

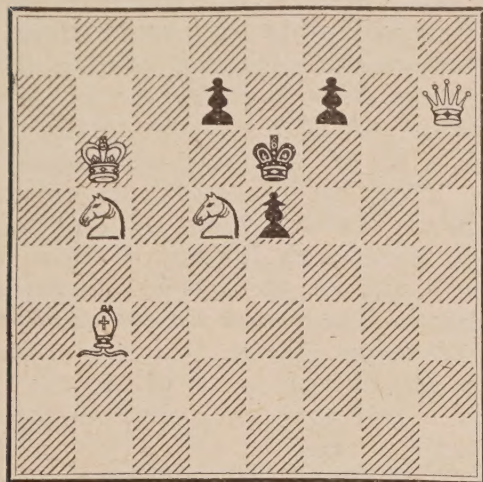
By PHILIP H. WILLIAMS, F.C.A.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received by Tuesday week following publication.

PROBLEM No. 2.

By W. A. SHINKMAN (Grand Rapids, U.S.A.).

BLACK. (4 men.)



WHITE. (5 men.)

White to play and mate in two moves.

Our No. 2 is one of the most beautiful two-movers in existence. It is a good example to quote, apart from its renown, since the question of relative strength comes into prominence. As a situation in a game, with White to play, there can be no particle of interest; a mere tyro could defeat Black were the latter forces played by Lasker himself. There must be numerous ways of mating in four or five moves, while almost any move will further increase White's advantage. There is, however, but one method of mating in two moves, and experiment will show that it is a most elusive task, in spite of the fact that Black has few weapons for defence, and none whatever for attack.

A curious point is worth mentioning: this identical position is claimed by two experts. It has, in other words, been constructed, man for man, by two American composers, each unconscious of the other. I believe it is generally admitted that Shinkman's claim is established by reason of priority of publication. This has more than once occurred, especially where problems are not crowded with pieces, and in two-movers as opposed to longer and more complicated positions.

The problem is beset with alluring "tries," and it requires most exact analysis to prove that such moves as 1. K. B7, B. B2 and Q. Kt 7 can be defeated. Even 1. Q. R4 is a powerful move, since if then Black plays 1... K. B4, 2. Kt. K7 is a beautiful mate. This variation is only apparent with careful study, and even then the move 1. Q. R4 is of no avail against the correct defence. It will be found that one or other of the pawns will move, delaying the mate just in time.

One of the most interesting features of chess problem composition is the work of the late A. F. MacKenzie, of Jamaica, who was without doubt the finest modern composer. During the latter part of his life, when his successes in open competitions were phenomenal, he became totally blind. His extraordinary feats of accurate construction were accomplished by mere mental effort, unaided by the pegged men used by the blind. Next week I shall quote one of his two-movers, which, in my judgment, is the finest two-mover in existence; it is a very different affair to the graceful position given this week.

Solution and correspondence re No. 1 will appear next week.

AN APPEAL FOR
Fort Road Church, Bermondsey

A "SALE OF WORK" and "RUMMAGE SALE" will be held at the above Church on May 28 and 29, the object being to raise a sum of money to place the various Institutions connected with the Church on a more satisfactory foundation as regards equipment, &c.

There is plenty of scope for good work amongst the residents of Bermondsey for such Institutions as the Sunday School, Band of Hope, Ladies' Sewing Guild, League of Comrades, Young Men and Young Ladies' Gymnasium, &c., &c., but so far the efforts of the various officers in charge have been greatly restricted owing to a lack of funds.

The Church Committee therefore earnestly hope that Unitarians in London and the Provinces will kindly respond to this, their appeal for gifts of money or of clothing, &c.

Kindly address all letters to Mr. A. H. CROCKER, 55, Bushey Hill-road, S.E., and parcels to 47, Upper Grange-road, Bermondsey.

The following donations have so far been received:—

The late F. Nettlefold, Esq.	... £10 0 0
Sir Edwin Durning-Lawrence, Bt...	5 0 0
Lady Durning-Lawrence	... 3 3 0
Mrs. Aspland	... 1 1 0
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